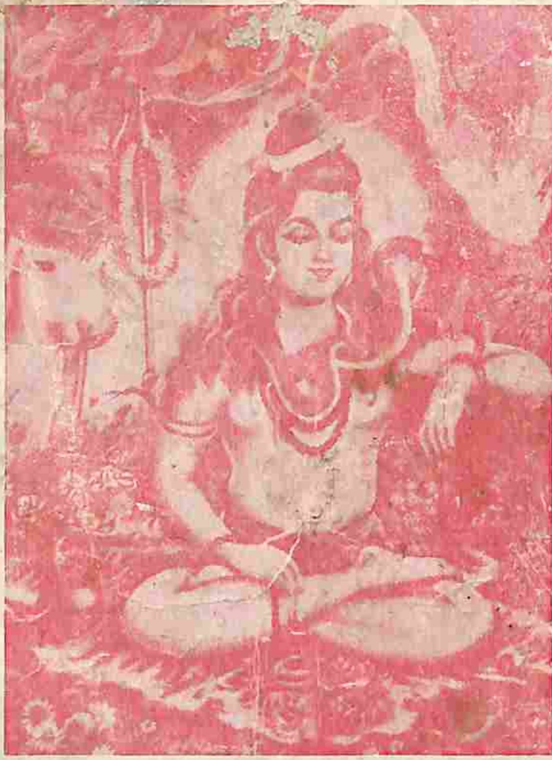


THE EXTRACTS from MAHASHIVA PURANA

(Relevant to the present age)

Compiled and Published in aid of destitutes, widows and orphans on the eve of

MAHA SHIVRATRI 1989

By

SARWA MANGAL SANSTHA

(Human Welfare Society)

Office at : MANGLESHWAR BHAIROV ASTHAPAN

2/3 Bridge, Narpirastan Srinagar, Kashmir.

Donation
PRICE Rs. 10/-

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CONTENTS

PART—I

PART—II

POEMS

"Dedicated to the
Children of Immortality"

INTRODUCTION TO MAHA SHIVA PURANA

Shri Vedh Vyasa is said to be the author of eighteen Puranas and the compiler of Vedas, the oldest scriptures available to the world. Hence his name Veda Vyasa. To probe into the actual source and author-ship of Maha Shiva Purana, it is necessary to know about the birth and life of Ved-Vyasa.

The story goes that Para-Shar Reshi who was doing lot of penance once arrived at the banks of Yamuna river and wanted to cross the river. The boat man at the place was busy in taking his meals and hence asked his daughter to ferry him across. While travelling in the boat, the eyes of Parashar Reshi fell on Matsaganda, the daughter of the boat man. He owing to his super - human vision saw some extra-ordinary events and a marked drift in the destiny awaiting Matsaganda. He in his forecast, told Matsaganda that boat roving was not her true destiny instead she was destined to be the Queen of Bharat Varsha and had to play an important role in the political scene of the couutry. It is needless to mention here that Matsaganda in the name of Sativeti latter become the grand-mother of Pandoo and Drat Rashtra, the principal characters in Mahabarata.

As God's wish would have it, Parasher Reshi felt an irresistible desire of procreation. He offered to marry and consummate with Matsaganda, who was a low caste, fish smelling and black complexioned girl. Parashar Reshi brought his all Yogic powers into action and after consummation the Reshi gave a boon to her and said that she will bring forth a son who will be full of effulgance and radiance; being the essential part and form of Lord Vishnu. Matsaganda was given the name of Satyavati by

Parashar Reshi. After the completion of nine months Satya Vati brought forth the son who had inborn radiance and effulgence with him The boy went in for a great penance at a very young age He wor-shipped "Madiveshwar Linga" at Kashi. He started living on friuts first then on water for some time. Subsquently abondoning water too, he started to live on mere atmosphere Once after returning from the Ganga where he used to go for a daily bath, he suddenly beheld Sada Shiva and Parvati at the Jotirmaya Linga While beholding the enchanting form of Lord Shiva and Parvati who carried a flood of radiance and effulgance with them, Vyasa Ji bowed his head and exclaimed, "Lord, thou art beyond the description of mind and speech and even Vedas cannot unravel thy glory. Thou art without birth, death, place and clan yet thou art the Sovereign ruler of the three worlds". Seeing Vyas Ji over-whelmed by his appearance, Lord Shiva preferred to assume the form of a young boy In this form, Bhagwan Shanker asked his devotee to demand some boon But knowledgeful Vedvyas replied, "Lord thuo art all knowing so where is the need for me to ask for any thing." Lord Shiva Smilingly said, "Maha reshi, your heart's desire shall be fulfilled and I shall poise and establish myself in your thought and speech to compile the eighteen purana's and compose Vedas."

From what has been described above it is quite clear that Lord Shiva himself is the actual source and indirect author of this Purana. Another version about its authorship is described by Shri Sut Ji who was the most brilliant and the youngest desciple of Bhagwan Vyesa. As per this version, Bhagwan Sada Shiva himself narrated the essentials of this Purana to Sanat Kumar Ji who spoke it out to Vyasa Ji Ved Vyasa in turn after summarising it, narrated it to his favarite desciple Shri Soot Ji. Shiva Maha Purana available to us is what has been revealed by Soot Ji to Shonek Reshi and others for the benefit of the progeny particulurly in presant Kaliyuga-the Iron age.

This Maha Purana has seven broad chapters called Samhitas. These chapters comprise of twenty four thousand verses called Shalokas. These chapters sequentially are : 1. Vedayshwar Samhita 2 Rudra Samhita 3. Shat Rudra Samhita 4. Koti Rudra samhita, Uma Samhita 5. Kailash Samhita 6 Vayuvey Samhita. In the numerical sequence of the 18 Purana's, it occupies the fourth position. Original Maha Shiva Purana is said to contain 1 lakh verses comprising of twelve Samhitas.

The importance and benefit of reading or explaning this Maha - Purana to others has been amply described by Shri Sut Ji. By listening or recting it attentively, the devotee becomes eligible for great benevolence and blessings of the Lord. He attains both Bhogha and Moksha i.e. the pleasures and enjoyment of this world and the next plus eventual liberation He gradually gets rid of sins and misfortunes He attains the benefit of abundant charity, hundred yagya's (offirings to fire accompanied by the chanting of Mantra's) and in-numerable good deeds. Its devotional reading and thorough understanding bestows righteousness, prosperity auspicious marriage, progeny and ultimately liberation to the devotees. This Maha Purana is favourite even to gods like Brahma and Vishnu. So it is very unfortunate for a human being to die without going through it or without learning and absorbing its essence. The relevance of this Maha Purana in Kaliyuga i.e. the present iron age is tremendans as will be clear to the reader in what fallows in next chapters. This Maha Purana is said to be the essence af Veda's and the Upanishads It is a great mine of Knowledge and Wisdom. It gives in sight into the scheme and plan of whole creation. It throws light on the existence and essential features of the creation in its seen and unseen aspects.

Prominent Features of present Iron age (The Kaliyuga)

The general characteristics and essential features of Kaliyuga–the Iron age were prophesised by the Reshis and Muni's of yore. This is clearly mentioned in the first Canto of Shri Vedayshwar Samhita. The gist of the first and 2nd Cantos which describe the bad aspects of life in Kaliyuga and pictures the general trends and features of this age.

While meditating on the lotus feet of Devadi Dev Mahadev, Bhagwan Vyasa narrates, "once upon a time a meeting of a number of saints and seers was summoned at Tirath Raj Prayaga i. e. the place of confluence of Bhagi rathi and Yamuna rivers with the aim of restoring righteousness among the masses. Shri Soot Ji, the disciple of Ved-Vyas who was the chief guest, arrived along with his band of disciples. With due reverence, the highest chair was offered to him. All the Reshi's and Muni's addressed him with one voice and expressed their anxiety and grief about the general plight of future progeny in Kaliyuga who shall mostly be tormented by disease, suffering in-security and general disorder and caos because of adopting the path of unrighteousness, untruth and deceit.

The essential characteristics and general features of this age which the assembled saints and seers could for-see owing to their Trikal Drishti i e. the vision that covers the past, presant and future are:

1. The general people will be speaking ill of one another and shall be full of vanity and pride.
2. The people in general will have theivish tendencies and shall cherish the desire of enjoynig the wives of others.
3. Men shall follow the dictates and commands of their wives. They shall disbelieve in the existence of God and their heart shall not be with the righteous conduct and noble deeds.
4. The Brahmans i. e the learned and the teaching and preaching class of the society shall be full of greed. These people shall sell the wisdom of the Vedas and

Upinishads for their petty gains. They shall feel complacent about being the embodiments of know-legde and wisdom. They shall exhibit false Vanity and pose as Bhrama Gyani's. They shall relinquish Yogic Sadhana i. e spiritual practices and will be merciless and devoid of any compassion.

This is all about the general tendencies of that class of our society who should be the source of inspiration, torch bearers, teachers and masters; preists and clergymen who influence all other classes of people and to whom the majority of people look for guidance, inspiration, example and precept.

The other class of society who shall be by nature and not by birth warriors, rulers and passionate in nature (i.e Khitriyas) shall be in general the slaves of the senses. These people shall drown themselves in wine, over - eat meat and execessively indulge in sex. Instead of protec-ting the people, they shall become the cause of in security and violence to the people. During war, the warriors shall themselves indulge in loot, arson and rape instead of being the custodians of law, order and discipline.

The trade and bussiness class i e Vyasha class shall relinquish the path of righteousness. This class shall be money-minded and money earning with out any regard for ways and means, shall be the sole aim of their life. Most of the people of this class shall resort to unlawful profiteering by foul and fradulent means like adult-eration, under - weighing and evasion of taxes. For earning un-precedented profits. They shall not hesitate to suck the blood of the poor masses They shall lose their faith in true Brahmans i.e teachers and preachers besides their own deities or Kuldevi's. They shall not hesitate to sell the honour of their daughters for the sake of money and profit.

The "Shudra class" of people, comprising of that part of our society who on account of their nature and circumstances are illitrate and do manual labour like, sweeping and cleaning etc. shall also deviate from their chosen path. They shall pose as Brahman's and pious persons and shall deceive people by a show of piety. They shall make deceit as the means of their livelihood and rob innocent people of money and belongings. This canto of Maha Shivpurana also describes the general character of women folk.

The majority of the women folk shall bread sex lust in their hearts and shall weave the web of false love for entraping men. They shall be the lovers of the friends and associates of their husband. Such women shall not be afraid of their mother, father, husband and father and mother-in-law. W ith out any regard to the place, circumstances or day or night, they shall not hesitate to get their sex thirst quenched instantly. Both men and women shall be weak and diseased due to excessive indulgence in sex. The son and daughter shall not bother for their parents by whom they have been brought up. They will not be interested in the service to their parents because of mad rush of life, paucity of time and self-centered attitude. In this way, the progeny in the modern age shall neglect the duty of service to the parents.

When the structure of the society and its foundation is based on untruth, deceit and materialism with utter disregard for values, then what shall be the condition and plight of the forth-coming progeny What lesson shall they learn from their parents and what best can one expect from them ?

Imploring thus and being agreived by such a state of affairs, the saints and seers present in the assembly prayed Shri Soot Ji for some remedial measures and necessary instructions in this regard Shri Soot Ji after listening to their petition looked some what restless and he eventually focussed his attention on the lotus feet of

Bhagwan Shanker. After a while he heaved a sigh of relief and looked peaceful. Smilingly he addressed the congregration, "I feel pleased to listen to the questions and queries that you have raised for the benefit of the general masses of forth comming age. I quite agree with you that Kali-Yuga shall have its roots in evil and sin, and hence it is essential to know the way of emanicipation for the people entangled in this era. In Kaliyuga the people should take shelter and refuge in Lord Shiva who is the most ancient teacher and preceptor of mankind. He is the only diety who can be easily pleased and appeased by a devotee. He being the very embodiment of compassion is readily moved to go out of way to come to the rescue of his devotee. Being the Lord of the three worlds, he is equally compassionate and helpful to those who don't even believe in Him To support this assertion, let us quote two out of such innumerable instances

Lord Shiva appeared in his fully effulgant form to a Pathan—Ali Mardan—When he was engrossed in deep meditation at Shalimar Garden. Surprised by such a glimpse, Ali Mardan made enquiries from people regarding the name of the Lord whom he described with meticulous details. He has recorded the details of his vision in a Persion Song which is very popular in Kashmir. Again Mr. Philips Simpendorfer of Australia who happens to be an admirer of Bhagwan Gopinath Ji of Kashmir mentions in his book entitled "A Journey to Earth's dawning" that while in meditation in Australia he had a clear voice that he would know the truth only when he discovers as to who the Shiva is. While e quiring about Shiva, he reached Kashmir and then to the Amarnath Cave where again he heard a clear voice during meditation instructing him to report to Bhagwan Gopinath Ji's Ashram at Kharyar 2nd Bridge Srinagar.

Thus for knowing the importance and relevance of above declaration, the study of Shiva Maha Purana is advocated particularly in Kaliyuga for redemption from sins and for righteous conduct This Maha Purana being the most prominent among the Purana's has been revealed by Lord Shiva him self as explained earlier.

But inspite of what has been said above, let it be made clear for those who don't believe in Shiva or are not attracted towards Him, that it is not which God you believe in but the depth of your faith and devotion to him which matters By whatever name you call him, be it Allaha, Christ or Krishna, the central reality does not change by names and thus what matters most in the spiritual field is your conduct and actions; your devotion dedication, sincerity and sacrifice for the Lord, who lives in all creatures and who can truely be served by self-less service unto mankind.

All that what has been mentioned above about the general characteristics of present Iron age is true but still exceptions are there and righteous thinking people still exist and there is a scope for improvement. In modern sociological language we can describe the present state of affairs surrounding us as below :

We know that society's value system goes on changing from time to time. By society's value system we mean what it cherishes, values and approves. Due to excessive materialistic attitude and turning away from traditional spiritual and moral values, the value system of the society has deteriorated. Formerly corrupt, drunkard and morally degraded persons were discarded from the society but it is no longer the practice now. It is the power and wealth which determine the status of a person in the society. Powerful and wealthier persons command respect and have a status in the society even if they may be morally degraded.

Corruption and favouritism have become the creed of the day. Accumulation of properity by corrupt means, extra vagance in marriage and offering of enormous dowry collected through dubious means is what is commended and applauded by the members of the society. Most of us blame the political system for the evil we see around us. But the social system has more importance than the political system, for it is the social system which determines the political system in any country. When the social value system has deteriorated, the choice of persons whom the society chooses and votes to power is not only bad but worse. In simple language good and righteous persons will definetly choose a good leader and like wise bad people will have naturally the choice for a bad leader. Thus right social values alone can determine, control and support what we call a healthy political system.

Now let us analyse further and reach at the root cause of evil, suffering and deterioration that we see all around us. What is society after all? It is the sum total of individuals that comprise it.

Now let us study what has gone wrong with the individual of our tociety at the individual level. Our experience tells that the individual value system is not distorted because of the presence of what we call conscience (i e God's voice in man). Man, even if he does wrong actions due to external pressures is all the time fully conscious that he is doing some-thing wrong. There is no similarity but a wide gulf between the concientous thinking of the individual and his actions. He thinks and says one thing but practically does something entirely different or totally reverse. Every indiv dual criticises the functioning of the society; its values, priorities and preferences. All individuals for that matter quite agree that the evil must go from our society because even a morally degraded person does not like what he is doing.

An individual is the victim of the habit of imitation. He does a thing because others are doing the same. An individual forcibly imitates even against his individual conscience and does what is practised by the majority even if it is evil, unhealthy and harmful because of the fear of social alienation. An individual does not want to be pin-pointed or identified in the society by going against the common current. Thus for the fear of social alienation, we are doing wrong things because society accepts it as every one does it. But a man with a little courage can give up this compulsion and hence with firm feet raise his voice against social evils and mal-practices. Some body is required to bell the cat and thus give the initial impetus and drive. Once he takes the initiative numerous people shall collect around him to join him in the crusade against social evils.

THE CODE OF CONDUCT FOR WOMEN (PATIVARTA DHARAM)

In the twenty second chapter of Rudra Samhita, the code of conduct for married ladies is elaborately described. The discource about Pativarta Dharam i. e. loyality to the husband is given by a pious Brahman's wife to the Universal Mother Parvati - the daughter of Himachal Ji before she is given farewell to go to the abode of Lord Shiva on her wedding ceremony.

The instructions to the married ladies in this regard are given below :

1 Each women should cherish great reverence and worshipful attitude towards her husband in her heart.
2. The selfless service to the husband by any wife is the worship to the Lord. By a mere change in attitude of mind towards the domestic work and duties towards the

husband, a house wife can transform the service to the husband into the service to the Lord. This way a woman can enjoy bliss in this world and the next.

3. The married ladies should take their meals along with or after the husband has it. Likewise she should sleep after the husband goes to bed and falls asleep.
4. The faithful wife should be prepared to abandon all work at the call of her husband
5. The loyal wife should not lend her belongings or her wealth to any one. She should not sit in anothers house without any purpose.
6. The loyal wife should be obedient to her husband and should not go to any function, exhibition or even pilgrimage without the permission of her husband.
7. The faithful wife is permitted to eat the food left by her husband. The Pativarta wife should not force her husband to go in for any extravagant expenditure or become a cause of drainage in the form of wasteful expenditure to her husband.
8. The loyal housewife should never quarrel with her husband on any issue whatsoever and should never go in for any religious fast or a protest fast to get her wish done i.e. to prevail upon her husband on any irrelevant issue without the permission of her husband. The woman folk should give up their stubborn attitude.
9. The ideal wife should not give up the company of her husband when the husband is suffering from any misfortune like loss of money, acute poverty, ill health and old age. She should share the sorrow and suffering, pain and pleasure of her husband.
10. The ideal wife meditates on the husband and esteems him more than Brahma, Vishnu and Mahesh.
11. The faithful wife is advised to relinquish the association of bad charactered and husband dominating ladies. The faithful wife never rebukes or gives a bitter reply to her husband.

12. During the period of mensuration, the ideal wife is advised not to come in the proximity of her husband or approach her husband for three days. During the monthly course, they should not come near or touch their husband. After the period of three days, the lady should take a hygenic bath. A woman is never supposed to be naked but advised to be partly clothed even while taking a bath.

In our epics we find the names of so many loyal and faithful wives like Drat Rastra's wife, Anusuya, Parvati, Sita and others who attained marvellous spiritual power by practising the creed of faithfulness and total loyality to the husband.

Whatever has been mentioned above is all a piece of advice and code of conduct for woman but in this male-dominating society, men also need a word of caution and a code of conduct on similar lines which should be based broadly on below mentioned approch This is essential to be recorded here to strike some sort of balance in this male-dominating society.

1. A husband, who desires his wife to be very much obedient and loyal to him and who is not prepared to tolerate even a slight blemish or suspicion about the character of his wife should also apply some moral standards to himself Let him not cherish double standards in this respect. Let him not think that there are no moral restrictions or bindings for him with regard to his loyality to his wife. No licence has been granted to him for flirting with other woman or going in for any action deterimental to the interests of his wife and children. Because of his financial independence, he is not supposed to be extravagant in satisfing his bad habits like drinking, dining or in maintaning any illicit relation which he does at the cost of his wife and children.
2. A man should never try to unnecessarly dominate or suppress his wife on any issue. Let him not suppress the legitimate exposure of his wife to the world and society

which are so essential for the development of her inner personality. If intellectual reasoning fails, women can be won over or persuaded by emotional approach of love and loyality.

3. A man should never think that he has done a favour to a woman by marrying her. He requires a woman for his psychological health and for the completeness of his life as much as a woman requires a man. Hence there is no need for man to feel complacent about the issue or cherish any feeling that he has done a special favour to a woman by marring to her.

4. Most men look at woman as an object of pleasure or of sex gratification. But can't a man change this perverse perspective and view point. Why can,t a man look at woman with a different perspective and vision by recognising and appreciating her other qualities of motherhood, patience, hard work, tenderness, sacrifice, obedience and loyality which are usually lacking in man.

BRAHMA, VISHNU AND MAHESH

In all the Purana's, the unmanifest, formless and all pervading reality (i. e. Par Brahman)has been described as the direct source of the three world rulers - the Brahma, Vishnu and Mahesh. From the uncaused universal sound AUM the source of whole creation, Brahma, the first embodied being took birth. It is he who in turn gives birth to Vishnu and Rudra. It is mentioned that in some world cycles, it is Vishnu who gives birth to Brahma and Rudra. This Hindu trinity represents the highest glory, power and knowledge of th unmanifest in the world of manifestation. Therefore all the three are worth adoration and worship nay the very form of God himself in this world of name and form. Their life spans have also been specified in the Maha Purana. Thus one year's time of this earth constitutes one day and night of Devaloka,

where Devata's i. e. exalted souls reside One month ef earthly time constitutes one day and night of the departed souls who reside in Pitraloka i. e. the world of the dead. Thus this one year scale of Devaloka can be used to calculate the duration of world cycle called a yuga.

Four yuga's or ages have been mentioned.

1 Satya Yuga (The Golden Age)
2. Traita Yuga (The Silver Age)
3. Dawpar Yuga (The Copper Age)
4. Kali Yuga (The Iron Age)

4000 years of Devloka = Age of Satya Yuga
3000 years of Devloka = Age of Traita Yuga
2000 years of Devloka = Age of Dwaper Yuga
1000 years of Devloka = Age of Kali Yuga
Four Yugas = One Kalpa (one world cycles)
4000 Yugas = One day and night for Brahma
30 such days = Brahma's one month
12 such months = one year of Brahma's life span
100 such years = Life span of Brahma

14 Indra's i. e the rulers of Devaloka are born and die during one day of Brahma. One complete life span of Brahma constitutes only one day of Vishnu Like wise one complete life span of Vishnu constitutes one day's time of Rudra. We move still further, one complete life span of Rudra constitutes one day of Ishwara. During one day of Ishwara, the whole creation manifests, sustains and survives and during his night, the whole creation is withdrawn into himself which we call Pralaya. But Sada Shiva is himself beyond the shackles of time. He is not affected by Pralaya. It may be mentioned there that the three trinities worship one another. There is no superiority or inferiority between Brahma, Vishnu and Rudra It is one reality playing three distinct roles in creation. Just as one person plays the role of a husband for his wife, father for his children and officer for his subordinates in the

office, one reality alone plays the part of a creator in Brahma, the preserver in Vishnu and a destroyer in Rudra.

Feeling the glory and lordliness of Shiva, Brahma and Vishnu started praying and worshipping Lord Shiva in his formless and phallus like form. Getting thus satisfied and pleased with this kind of worship, the day came to be known as Shivaratri, the famous day prefixed for Shiva's worship. The worship is offered to either Shiva Linga or to the indwelling self stationed in each creature. The worship is particularly more fruitful on this ominous day and is equal to the merit obtained by worshipping Shiva with a fast for a year's time. Addressing Brahma and Vishnu, Lord Shiva explains, I as Lord of this universe, in the capacity of Ishwara am engaged in-cessantly in five fold acts of creation or manifestation, preservation, destruction or withdrawal, concealment or transformation and revelation. Thou my favourites have risen to this status of a Creator and Preserver respectively by virtue of unparalleled austerities.

"I as Shiva am beyond mind, intellect and speech. I am beginingless and endless. There is no stir of mind and speech in me"

There is no essential difference between Shiva and Rudra. The tamas guna in Rudra, does not bind him The Parameshwari Uma, the energy aspect in creation' has manifested as Saraswati to become the consort of Brahma, as Mahalakshmi to become the spiritual consort of Vishnu or Hari and finally as Mahakali to become the consort of Rudra who is essentially Shiva's form These Shakti's or radiant super-energies assist the three trinities in discharging their cosmic duties. The above cosmic set up is the very source of male-female principles that we see in the universe

There is one special directive for Bhagwan Vishnu or Hari from Shiva Hari as a result of great austerity and

penence has risen to a status which is at par with Lord Shiva himself Hari shall be venerable and adorable in all the three worlds in the creation made by Brahma. Hari shall be the chief actor in case any thing goes wrong with it i. e in case sorrow, grief, pain and disorder overwhelm it Hari shall be born on earth again and again to uphold righteousness and for punishing the wicked. Hari shall restore the sovereignity and command of the divine on earth. He shall be the granter of both earthly enjoyment and emanicipation to the embodied creatures. It is profesised that, Hari will be born as Kalki in the kaliyuga - the age of nuclear weapons that pose a constant threat of total destruction.

THE TYPES OF AUSTERITIES

By austerity we mean a great or - deal which a man voluntarily undergoes accompained by rest·aint of senses, frugality and one pointedness of mind. It is by virtue of such austerities and penance that Brahma, Vishnu, Mahesh and different Devi's have acquired various super normal powers and the capacity of granting boons to-gether with their elevation to such heights in this creation. The austerity and penance is of three kinds depending upon the aim and motive behind the penance.

These are : 1 Sattvic penance
2. Rajasic penance
3 Tamasic penance

Sattvic penance is performed by most righteous persons like demigods, renunciants, celibates and the house holders. This type of penance is characterised by desirlessness and utter disregard for the fruits of action and other material gains. Nevertheless, this type of penance becomes the cause of all fulfilment in this world and here after. Again this type of penance is not accompanied by any wilful torture to the body.

Rajasic type of penance is motivated by the urge for fulfilment of certain pre-meditated desire or purpose. Rajasic-

tapes are generally performed by worldly minded persons for a definite purpose.

Tamasic type of penance is characterised by physical torture for the fulfilment of certain Siddhi's i.e desires. This type of penance is performed by evil minded people having devilsh propensities. Thus amongst all the three types of penance, the Sattvic type of austerity is advisable which is accompanied by worship, Japa (repetition of a sacred syllable), Haven (offerings to fire after invoking deities by chantings), fast, relinquishing speech and the total restraint of five senses. In further illustration of above theme, we can take an instance from one of the Hindu epic Ramayana. The Lankeshwara Ravana who ruled Sri Lanka Island way back in Traitayuga—the Silver Age—had acquired various supernormal powers owing to his rigorous penance in his early years to appease Brahma—the creator.

All the three brothers, Ravana, Kumbakaran and Vibeshan went in for austere penance to appease Brahma. On the fruition of their penance, Brahma appeared to them individually for granting of boons. In accordance with their individual nature and propensity each one asked for a particular boon Ravana and Kumbakaren asked the boon for the acquisition of various supernormal powers and capabilities which could be called Tamasic and Rajasic type of boons. This boon made Ravana more egoistic, proudy and complacent. His devilish tendencies and egoistic pride finally lead him to his own destruction and that of his empire. But in contrast to him, Vibeshan who was very serene, humble and compassionate by nature asked for Sattavic kind of boon. Thus when Brahma appeared before Vibeshan, the latter prayed, "Lord Grant me the boon of unlimited devotion to Vishnu—the Narayan and nothing else". Brahma with his benign gesture said, "Let thy wish be fulfilled. You shall behold Narayan in flesh and blood when he incarnates and comes to Lanka as the Vanquisher of Ravana."

SECRET OF SHIV-LING WORSHIP

Shri Soot Ji while addressing the gathering of Saints and seers said that, the worship of Shiva-Linga —the phallus like structural symbol of God is advisable for those people only who can not intellectually grasp the subtlities of philosophy and religion and whose intelligence is not evolved enough to understand the niceties and mysteries about God and his creation. However the secret about the origin of phallus worship (i.e Linga worship) has been revealed by Lord Shiva himself While disclosing this fact Shri Vedh Vyasa explained to his disciple Soot Ji that Shiva exists in two essential forms. His one aspecst is formless, unmainfest, all-pervading and unconditioned. Shiva being inherently potent with divine power (Shakti) is capable of manifesting in any and every form. Other Gods are not capable of this attribute and that is why they are not worshipped in their formless aspect. But Shiva can be worshipped in his formless aspect also.

There is an episode obout the war between Brahma and Vishnu who fought in a bid to prove their superiority over one another. They used their weapons against one another. The gods and demigods did not like this state of affairs as it caused whole sale destruction and loss of lives. They went to Lord Shiva to inform him about this state of affairs and apprehension of doom's day if the two gods were allowed to proceed with the war like that In a bid to put an end to this war, Lord Shiva appeared in the form of a huge and endless pillar of light. Both Brahma and Vishnu were astonished at the sight of this huge pillar of light Both the Gods tried to investigate and find the end of this un-ending pillar of light. Brahma went in upward direction and Vishnu in the downward direction to arrive at the end of this pillar

of light. Vishnu searched even the lower most spheres of the nether worlds but could not find the end of this pillar of light. Vishnu returned back disappointed to the battlefield.

Brahma went very high into the heavens and found the 'Ketaki" flower and took it as the top most end of the unending pillar of light. Returning with the "Ketaki" flower in his hands, Brahma went to Visnnu to exhibit the proof of his superiority. Seeing this, Vishnu got impressed and bowed his head before Brahma. Lord Shiva seeing this deceitful play of Brahma, appeared there and then. Lord Vishnu bowed in reverence before Lord Shiva Lord Shiva in a gesture of blessings, praised and applauded Vishnu for his truthfulness and declared Vishnu to be at par and equal in glory and power with himself For this reason, Brahma's worship is not in Vogue in India.

THE THOUSAND NAMES OF SHIVA

There can not be only thousand names of God. His names are, infact, innumerable. Although God Himself is formless and beyond attributes, yet He is the secret source of all forms that we see around us in the Universe. The one Reality which is essentially formless and the sun of pure conciousness, lives in all the creatures wearing this Universe as His body. The Lord sings through the mouths of 84 Lakh species and though living in them yet is beyond them all as sovereign ruler of the universe. All sounds are therefore His sounds as it is He who breathes and sings through innumerable creatures in this Universe. If the Lord is the source of all sounds in this Universe, he is then, the true source of all words. Yet to highlight some of His salient attributes, functions, feats and plays, we take recourse to the description about Him by using some specific terms.

The Hindu scriptures invoke the grace of the Lord, by

worshipping Him by chosen thousand names. The Hindu scriptures describe the birth of three embodies beings who have purely divine origin and who did not take birth through womb.

The first embodied divine beings in the Universe who had their origin direct from the unmanifest Shakti or Power are Brahma - the Creator; Vishnu - the Preserver; and Rudra - the destroyer. The formless God works in the manifest world through the agency of these three purely divine Beings who are the true rulers of the Universe. The above Hindu Trinity have their corresponding spiritual consorts - Maha-Saraswati for Brahma; Maha Laksmi for Vishnu; and Maha Kali for Rudra.

Puranas mention Shiva's Rudra form or Avtaar as time-bound as is that of Brahma and Vishnu. The life span of gods which constitutes Hindu Trinity i. e. Brahma, Vishnu and Rudra though inconceivable is nevertheless time bound. But Sada-Shiva and Shiva-state of the Reality is unconditioned and is beyond the imprisonment of time. Sada-Shiva and Shiva state is Avinashl i. e. beyond destruction because it transcends the limitations of time.

Some of the important names of Shiva mentioned below explain his various Cosmic functions, manifestations, revelations and many other aspects. These names reveal the fact about Shiva,s rulership of three worlds; His compassionate nature towards His devotees thus assisting in their release from the bondage of conditioned existance. His key-role in providing refuge to His devotees; granting of any and every kind of boon to them is also hinted in these names.

Bhagwan Vishnu is said to have worshiped Shiva by uttering Shiva's thousond names. During his worship, Vishnu offered a flower to Shiva Linga each time He pronounced Shiva's name. But Shiva, in a bid to test Vishnu's devotion

and steadfastness, just stole one flower out of thousand from the place of worship. Lord Vishnu, not knowing this fact, continued his zealous worship of Shiva Linga. But when nine hundred and ninety nine names of Shiva were uttered, the thousandth name also followed. But to his surprise, Vishnu did not find the thousandth flower in his proximity. But being very steadfast and firm in his devotion, Vishnu did not stop there but attempted to take out one of his eyes to offer as the thousandth flower. Lord Shiva, sensing this firm devotion of Vishnu suddenly appeared before him and offered "Sudarshan Chakra" a divine deadly weapon to Vishnu, in reward, for the protection of righteousness (Dharma) and for the conquest of unrighteousness (Adharma). This Sudarshan Chakra is said to have been used by Shri Krishna in Mahabharata; Shri Krishna being the incarnation of Lord Vishnu.

A few among the rememberable thousand names of Lord Shiva are :—

1. The Creator of the Universe;
2. The Destroyer of sorrow and sufferings;
3. The Bestower of peace and prosperity;
4. The Bestower of righteousness (Dharma), wealth (Artha), happy married life (Kama) and liberation (Moksha);
5. The most perfect;
6. Par-Brahma Parmatman i. e. The Transcedental Absolute Reality;
7. The one who is illuminated by crescent Moon on his head;
8. Protector and Preserver of this Universe;
9. Revealer and Knower of Vedas;
10. Kapali;
11. The Universal Form and Conciousness;
12. The Three-eyed;
13. Mahadeva - the God of gods or the Greatest God;
14. The Wisest among tde wise;
15. The Most Powerful;
16. The Rider of thc Bull;

17. The Weilder of the deadly arrows;
18. The Most Strange in appearance;
19. Maha Yogi - The Lord of Yogis;
20. The God of even the god of death;
21. The very Form of AUM;
22. The Dweller in the hearts of all;
23. The Punisher for sins;
24. The Knower of the minds of all beings;
25. The Weilder of the most deadly weapons;
26. The Very Source of the Incarnation of Durvasa Muni;
27. The Father of Kartiki (Kumar);
28. The Reality beyond Prakriti and Nature;
29. The Reality without the beginning, middle and end;
30. The Lord of Parvati - His Spiritual Consort;
31. The Most Simple Minded;
32. The One Who is stationed in and enjoyer of Super-Conciousness (Samaadhi);
33. The Great Destroyer;
34. The Most Luminous and Lustrous;
35. Tne Possessor of all encompassing Vision;
36. The Dispenser of the fruits of Actions;
37. All Competent to punish and destroy the wicked;
38. Maha Krodhalu - The One Who is prone to unlimited anger and enragement;
39. Tne King of Penance;
40. The Most Compassionate and Merciful;
41. The Lover of His devotees;
42. The Most Intelligent, Clever and Crafty;
43. The God of unlimited tolerance;
44. The Creator and Composer of Fire, Water, Earth, Space and Air;
45. The Deathless;
46. The Drinker of Som-Rasa;
47. The Most Ancient;
48. The Wish-fulfiller of the devotees;
49. The Lover and User of Ashes;

50. Thc One who Is above all sins;
51. The Master of all Weaponary;
52. The Greatest Sanctifier;
53. Thd Most Fearless;
54. The Source of the Incarnation of Hanuman;
55. The Possessor of inscrutable power called Maya;
56. The User of Snakes as garland and ornaments;
57. The Supporting Reality of 24 Tattwas i e. twenty-four elements of Kapila's Samikya System;
58 The Conquerer of Sex-lust and a Perfect Celibate;
59. The Dweller and Lover of Mountains and Hills;
60. The Most Truthful - The Form of Truth itself;
61. The Power of Delusion and the Very Source of Curse;
62. The Power which transforms the devotees and makes them polite, meek and submissive;
63. The Ruler of Beings and the Unseen Administrator of the Universe;
64. The Very Source of Bliss;
65. The Ever Happy and Blissful God;
66. The Omnipresent and all Prevading Reality;
67. All Loyal and Faithful to the Mantras;
68. The Mother Nature itself;
69. The Ever Peaceful;
70. The One Who is not worshipped by the wicked and the vicious;
71. The One who is beyond Mind and Speech;
72. The Bravest of the Brave;
73. The One Who is easy of attainment by the devotees;
74 The Very Object and purpose of prilgrimmages.
75. The One Who is worth adoration and Worship;
76. The Destroyer of the enemies;
77. The Very Form of Vir Bhadra i e the one who destroyed the Yagya of Daksha Prajapati and who is the commander of Shiva-sena in the Shiva-loka;
78. The Very Form of sun and its rays;
79. The One who wears the Universe as His Body;
80. The One who is beyond all delusion;

81. They very Power and Lord of Speech;
82. The most favourite of Bhagwan Vishnu;
83. The Source of Incarnation of Vishwamitra;
84. The Lord of money and wealth;
85. The Father and Mother of all beings;
86. The very Form of Vishnu;
87. The One Who loves to sit and meditate under the tree;
88. The Healer of all ailments and diseases;
89. The Acceptor of the offerings of believers and devotees;
90 The Very Saurce and Cause of both Bondage and liberation;
91. The Revealer of very path to Liberation;
92. The One who has the Mother Nature called Shakti or Parvati as His Spiritual Consort;
93. The Very Source of Semen, the seed of procreation;
94. The most ancient Teacher of mankind;
95. The One who is Desireless;
96. The One who is the Treasure of treasures;
97 The One who is without any deceit but the very exposer of deceit and fraud;
98. The Doer of innumerable actions;
99 The very author, Compiler and Propagator of Scriptures;
100. The One who is likely to appear at any time;
101. The One who does not stay at any body's place;
102 The One who is Self-dependant, Self-reliant and Self-sufficient;
103. The One who commands His own Army;
104. The One who has the ability to assume any form,
105. The Bestower of greatness to Bhagwan Vishnu;
106. The Very Source and Form of Wealth and Prosperity of the prosperous;
107. The Evader of death and the Cause of redemption from it;
108. The Muitiplier of Beings;
109. The one who is without any attachment;
110 The Immortal witness to the action of all beings;
111. The weilder of Trident:

112. The One to whom every being is alike;
113. The One who wears the camphor comlexioned beautiful body ornamented by Snakes, Crescent Moon and flow of nector;
114. The One who is adept in meditation and concentration;
115. The One who has assumed the shape of Earth;
116. The One who is without any ties and bondage;
117. The One who is unblamable and without any blemish;
118. The One who is without any sorrow and disappointment;
119. The one who sits in lotus-posture;
120. The One who is the very Womb of the Universe;
121. The one who is immersed in the ocean of deep introversion and sees everything in Himself;
122. The one who observes fast;
123. The one who is totally without any vice;
124. The very form and Lord of Linga-Swarupa;
125. The Lord of Yugas or Ages-the Golden Age, the Silver-Age, the Copper Age and the Iron Age;
126 The Propagator of Dharma;
127. The Eater of Datura;
128. The one who ends any body's life;
129 The one who has assumed the Form of Mahakaala-the god of Death;
130. The Very Source and bestower of beauty and grace;
131. The Great Administrator for restoration of law & order;
132 The Bestowar of Super-natural Powers;
133. The one who know no repentance and to whom sorrow cannot touch;
134. The One who is the Very Form of Brahma and Vishnu;
135 The Inspirer of all auspicious and virtuous actions;
136. The One Whom Brahmans love and revere;
137. The Great Adviser and torch Bearer;
138. The Destroyer of the arrogance of the arrogant;
139. The Knower of the past, present and future and their Lord;
140. The Dispenser of Justice;
141. The Conqueror of Senses;

कर बलय

"WHEN SHALL TRUE SOOTHING COME"

चाने लोलय यलि गलय तेली हा ब बलय
त्र'विथ च्य वन्य नो च्लय तेली हा ब बलय ।०।

'O' Lord by melting in thy love, true soothing shall come. I shall for-sake thy conciousness no more.

देह बोध छुय लगान मर-मरय, वनतम किथ तरय
बन्द कु'रथस त्रावुम यलय तेली हा ब बलय ।०।

Myopia of body-conciousness gives rise to constant fear of death; tell me how to cross this ocean of birth and death. 'O' ensnarer release me, for then alone true soothing shall come.

पान पननुय राव रावुन, गाव हा सहज् प्रावुन
र'वि-र'वि यलि ब लबय तेली हा ब बलय ।०।

To realise the unreality of individuality is to realize God-hood. With this seeming loss when true gain shall result, then alone true soothing shall come.

खोश करुन तय ब्यथि खरुन, गव हा ज्योन त मरुन
खोश ख'रन निश यलि ग'छय परे तेली हा ब बलय ।०।

To be affected by pleasure or pain is to be born and die again and again. When I shall learn to be above pleasure and pain, then alone true soothing shall come.

लोल चोन यलि सारिनीय ब'गरावय तेली हा ब बलय
करिथ त क्येंह ना यलि करय तेली हा ब बलय ।०।

With the transformation of thy love into the love of whole

existence; true soothing shall come. When amidst action internal repose will be enjoyed then alone true soothing shall come.

वुछिथ ति क्येंह ना यलि वुछय, तेली हा ब वलय
च्य रुस्त यलि ना क्येंह वुछय, तेली हा ब वलय।०।

With the seeing of things in true perspective, true soothing shall oome. When nothing apart from thee will be seen, then alone true solace shall come.

ज़र-ज़र दय प्रज़नावुन गव हा तार तरुन
ज़'निथ यलि अज़ान वासय तेली हा व वलय।०।

To recognise God in every speck is to cross the ocean of ignorance With the absence of pride of wisdom in wisdom, true soothing shall come.

दुय मंज़ कुन्यर यलि छावय, तेली हा ब वलय
प्रकाश मय योत यलि सोचय तेली हा ब वलय।०।

With the realization of unity amidist duality, true soothing shall come. By being reduced to mere self-luminosity of the self, true soothing shall come.

'निराकार सिरिय' (शिव)

"FORMLESS SUN" (GOD)

टाकार बासतम निराकार सिरियो
अथ प्रकाशस मंज पूर वलतम
अनुग्रह च करतम अनुग्रह।०।

'O' formless sun, let me feel thee with all vividness. Engulf me, in all completeness with thy effulgence.

चाने फ़लनय सिरिय चन्द्रम फोलान
चिय हा जगतस छुख गाश दिवान च हा अनुग्रह करान ।०।

Sun and Stars shine after you shine.
You are the real source of light to the World.

सिरिय तय चन्द्रम ति कअल्य लोसान
चोन प्रकाश छुना ज़ांह सोरान
अमर दाता तवयछिय चे वनान, चीय हा अनुग्रह करान ॥०॥

The light of Suns and Stars fade with time.
But thine glare is in-exhaustible. It is why you are called the immortal Lord.

मायाय हुन्दुय वरुन छुय चे ह्योतमुत
अमर पान किथा छुय चे खोटमुत
कअत्या भक्त च'नीय छिय हा लूसमित्य
नज़र छख न पिलान, चीय हा अनुग्रह करान ।०।

You have assumed the veil of Maya. (Concealment)
It is how, you have concealed your immortal nature.

संसार ग्रह चोन चेय हा गथ करान
च'न्य यच्छा छुय हा पूर करान ।०।
चीय हा अनुग्रह करान ।०।

This Universe is thy Stallite.
It moves in accordance with thy plan.

ज़ीव सुन्दि यछायि प्यठ छय हा चअन्य यच्छा
चीय हा कार्यकर्ता चीय हा अनुग्रह करान ।०।

The will of the individual is subordinate to thy divine will.
Thus you (nature) are the real doer of actions.

'अहम'च छाय'

THE SHADOW OF EGO

आत्मायि हा छ़ाय अहमच खटरावान छय
वासनायि सीत रंगिथ बुद्धि हा आत्मायि मशरावान छय ।०।

Atman (Pure conciousness) is concealed by the shadow of ego. Budhi (Intellect) coloured by desires (Vasana) tends to forget the truth (Atman)

सिरियस हा पान ग्रुहुन ल'गिथ छुख च
यथ हा अनिगटि मंज़ क्याह यि च्य बोज़न्
वनता हरि ओम, हरि-हरि ओम ।०।

You have yourself eclipsed the Sun of pure conciousness. Now in this darkness what will come to your sight. Chant Hari Om, Hari Om.

अज्ञानकिस ओबरस तोति गाश छुय तरान
तथ हा सुप्रकाश आत्मायि हुंद
वनता हरि ओम, हरि-हरि ओम ।०।

Even this mist of nescience is penetrated by the light of respledent Atman.

संसारुक भ्रम त्राव इन्द्रियन हुन्द ख्यन मशराव
मनस ठहराव करिथ आत्मायि हुन्द गाश ज़ान
वनता हरि ओम, हरि-हरि ओम ।०।

Leave this delusion of the world and stop feeding your senses. Calm down the flickers of your mind and realise the truth (Atman).

मायायि हा डोख छुय अमर आत्मायि हुन्द
नीति-नीति करिथीय अमर पान च प्रज़नाव
वनता हरि ओम, हरि-हरि ओम ।०।

The play of concealing nature (Maya) is supported by Atman. Practise not-this, not-this till you realise your immortal self.

आत्मा हा जानुन जिन्दय मरुन छुय
मरिथ ति क्येंह ना मरुन च्य छुय
वनता हरि ओम, हरि-हरि ओम ।०।

To know Atman is to die while living. But yet in that apparant death, you can't die for you are immortal.

'ज्ञानिच त्रेश'

THE THIRST OF KNOWLEDGE

अज्ञान सागरस मंज़ फोटमुत छुस दयो
ज्ञानुक म्य गाश दितम अनिगटि छुस
हरि ओम, हरि-हरि ओम हरि ओम हरि-हरि ।०।

Drowned in the ocean of ignorance am I "O" God. Bestow on me the light of knowledge divine.

अछ म्य अ'सिथ - गाश म्य आसिथ
क्येह ना बोज़न छुम यिवान
नरि ज़ंग म्य अ'सिथ च्य कुन ना पकिथ ह्यकान

Though possessed with eyes and their light, nothing permanent comes to my sight. Though provided with all limbs, I am unable to move towards thy sanctum.

यूत करीब अ'सिथ ना म्य दूर्यर दूर गछान
ज़ान आसिथ नो अज़ान दूर छुम गछान ।०।

Though so near, yet farther from thee am I; Amidst thy knowledge, unfamilarity does not leave hold of me.

संसार च् पात्र अ'सिथ ना म्य ज़ान च'न्य गछ़ान
छ़ाय वासनायन हन्ज़् नो पूर छ़म मिटान ।०।

Though you pervade this universe; yet I am blind to see thee, for the shadows of Vasanas (desires) do not take leave of me.

'लोल नाद'

"THE HEART'S CRY"

खंजि हा छ़म गछ़ान दिलस दयो
किथा प'ठ्य रोवुम चोन पय दयो ।०।

Oh God ! My painful heart is being squeezed.
How is it, that I lost your where-abouts ?

गटि वुज़मला च्य क'रथम
छ़लन च़ोलहम कम्यू बरय ।०।

You appeared as a lightning in utter darkness.
How have thou played the trick of thy escape from my grasp.

अनिगटि छुसय व सारान
ओश दारि छुसय ब हारान
कोना छुहम यिवान च् दोरान
यतिहा छुसय ब प्रारान ।०।

Now I am groping in the darkness. With tears trickling down in unbroken stream. Why don't you come running, for I am waiting here for Thee alone.

वोदनि छुमा कोहा यमि संसारकुय दयो
थप करतम त खारतम, कुन दोह यिना म्य लोसेम ।०।

The mountain of Sam-Sara (World of repeated births) remains unclimbed before me. Just help me to climb it, so that only day of this life may not pass.

हृदयस मंज् च् बसतम
पानय च राज्य करतम
नत हा दर्गा ब दारय, दार चानि हा दयो ।०।

Let you (Lord) make thy abode in my heart.
Let you yourself rule my life. Otherwise I shall be on strike on thy door.

"चंचल मन"

THE RESTLESS MIND

मन चंचल छुमा गोमुत दयो
कृपा म्य करतम मनस करार दितम
वापस म्य मनच शांति दितम ।०।

Restless this mind is Oh Lord ! Bestow serenity to it, regain it may the pristine peace.

त्रैगुण संसारन ब नाल रोटनस
कृपा म्य करतम गुणा तीथ नितम ।०।

Triply attributed world (i, e, of Sattwic Rajasic and Tamasic nature has engulfed me out of mercy take me above thee Gunas i e. (mental moods)

कौ कर्मन हुंदिय अ'बुर खोतमुत
प्रकाश सिरिय छुक नाल रोटमुत
कृपा म्य करतम मनस प्रभात अनतम ।०।

The mist of indiscriminate action has enshrouded the Sun

of pure conciousness. Let you be merciful enough to bring in the dawn of pure conciousness.

खुदी हुंद सागर
THE INFINITE SELF

खुदी हन्दिस सागरस मंज़ डुबिथ आलम च़ म'शराव
तनुक सोरुय सुद्ध-बुद्ध त्र'विथ मनक्यन लहरन शान्त करिथ
आत्मायि हुंद गाश ज़ान च अशान्त ज़्वो ।०।

Forgetting the external world, immerse yourself deep into the ocean of the self. With-drawing the conciousness of the body, and calming down the flicker's of the mind, know the Truth about the immortal self (Atman)— "O" restless friend.

च्ये निश हा सोरुय ज़गत द्राव न्यबरिम यि छांड मशराव
तनच ति मनच कशमकश त्र'विथ
आत्मायि हन्ज अज़ादी आव च़ अशान्त ज़ोवो ।०।

From Thy true self, the whole world has sprung forth. Therefore give up the outward search. Forsaking the illusory struggle of the body and the mind, realize the freedom of Atman— "O" peaceless friend

अज्ञान किस अबुरस ओश बनाव सुय च़ नेत्रव किन हार
अद हा प्रज़ली आत्मायि हुंद प्रकाश
वनता हरि ओम; हरि-हरि ओम, हरि-हरि ओम ।०।

Transform the clouds of ignorance into the water of tears, to be shed for knowing the truth. Then and then alone, "O" friend, shall the Truth Shine.

वुछिथ ति क्येंह ना वुछुन च्य छुय मरिथ ति क्यें ना मरुन छुय,

छुक च् कुन आत्मा, आत्मा वुछुन छुय
मनस ठहराव कर दीहुक राग मशराव
च् हा छुक अमर, चं हा छुक आज़ाद
वनता हरि ओम्; हरि-हरि ओम्, हरि-हरि ओम् ।०।

Though seeing, you have to see nothing (i e. give no re-action of attraction or repulsion). In this apparant death, you have to see the true life of the Atman, for you are. Atman and you have to see it alone. Learn to give up the attachment to the body and silence the mind. You are truely immortal; truely free "O" friend.

र'वित ति क्येंह ना रोवमुत च्य छुय,
प्र'वित ति क्येंह ना प्रावुन छुय
यी छुक त ती हा प्रज़नावुन छुय
अज्ञानकुय अंधकार त्राव, ज्ञानुक यि अंहकार त्राव
वनता हरि ओम्; हरि-हरि ओम्, हरि-हरि ओम् ।०।

Even in this seeming loss nothing has really been lost; even in this seeming attainment nothing is really to be attained, for you have to know what you eternally are Therefore Shake of the coverings of nescience (Avidya) and attachment even to knowledge (ultimate goal lies in Being and not in becoming.)

निरवान कि वज़मलि सीत,
रूम-रूम हा शान्त गछनय
पत ना च्, च् क्येंह रोज़ख
आनन्द किस सागरस मंज़ डुबख
रूप अ,सिथ अरुप बनख
वनता हरि ओम्, हरि-हरि ओम्, हरि-हरि ओम् ।०।

Lightning like flash of the Truth shall soothe every ner ve of your being. Complete transformation shall take place accompained by a dip in the ocean of bliss and the truth of formless in form shall be realized.

त्राव यल यि मन

MIND'S NATURAL STATE

मनक्य दारि बर वछ् च्य त्राव
अंतर बाहर भेद मशराव ।०।

"O" Yogi ! let you open the doors and windows of your mind. Cherish no difference between introverted and extroverted condition of the mind.

एकांतिच च् लय त्रावित वोलसनुक आनन्द छाव,
पान वेरंग अ'सित रंग रूपुक बहार च् छाव ।०।

Giving up the fondness for isolation and aloofness, be alive to the bliss of of thy springing forth.

Although being without any hue and colour, let the spring of thy shining forth blossom the flowers of colour and form.

यल त्राव मन वुछ कोतगछे
तस निश ब्युन केंह छु तोतुय गछे ।०।

Leave the mind free and see where does it go even in its wildest flights It can never go astray, for there is nothing which is not pervaded by God.

वार वुछ मन पज़ि छुन भटकान
आत्मच बन ज़हां छुन त्रावान ।०।

See, if you at all know how to see rightly, mind never astrays for it never leaves the domain of Atman.

मन जगतच क्रिया करान
क्रियायि मल आत्मावि छुन लारान ॥

World activity is done by the mind and purity or impurity of action never touches Atman.

आत्मा पान प्रकाशवान
कांह छाय अथ निश छुनो दरान ।०।

Atman by its own nature is respledent (brilliant) no shadow of any kind can stand before it.

क्रिया या अक्रियायि सीअत क्येंह नो अथ हरान छुनान ।०।
क्रियायि मंज अक्रियायि हिंज़ अवस्था च प्राव ।०।

By action or inaction, Atman never gains or looses anything. Hence rise to the state of inaction in action.

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संकलपन हुंद दरियाव
THE THOUGHT-FLOW

संकलप विकलपन हुन्द दरियाव वसान
साक्षस स'त कोना कुन छुख गछान ।०।

The river of imaginations, thoughts and ideas is flowing brfore thee. Why don't you (psycho-physical "I") identify yourself with the seer behind thee.

अथ दरियावस यीर छुक च़ वसान
वनता ब'ठिस कोन छुक च़ खसान ।०।

Phycho-physical "I" is carried away by the currents of thought-waves. Why don't you return to the shore by identifying with the seer *

अख छुय हा नशवुन ब्याख छुय हा पोशवुन
फ़रख कोना छुक च ज़नान ।०।

Identification with thought-flow is mortality and identification with the overself behind is imortality.

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*Where ever you see motion disidentify yourself with that for you are the static ground of the Universe.

छुख पथ कालुक मोहमायुक गुलाम
छुख पथ कालुक अभ्यास कुय गुलाम
अथ वासनायि छ्यन कोन छुक दिवान ।०।

In the past lust and attachment had enslaved you. In the past your habits enslaved thee. Why don't you cut asunder the mesh of Vasana (accumulated habit-energy)

लूक कथन क्याज़ि छुक चिय गछान
पननि खुदी निश दूर क्याज़ि छुक गछान ।०।

Self-estranged that you are; wordly-minded people mislead you. why are you blind to the divinity with in.

छल मनुक कोन छुक प्रज़नावान
असत् त्राविथ परम् सत् कोन च़ ज़ानान ।ड।

Why don't you recognise the tricks of your mind. Shunning untruth, why don't you strive to know the ultimate truth.

चोनुय हृदय तसुन्द मन्दिर
वनता कोन छुख अचान अन्दर
अन्दर हा त्र'विथ नेबरी र'विथ
अन्दिरिस निशान क्योहज़ि च्य रावान ।०।

The overself resides in ihe temple of thy heart. Why don't you develop inwardness of mind. Forgetting the inner world, you are lost in outer world. Why do you loose concentration on the inner spot.

यि अहम कोना अर्पण छुख च़ करान
ततीहा माल्या जीवुत छुय गलान
तेली हा माल्या दय ब्रोंह छुय पकान ।०।

Why don't you surrender your ego to Him. It is then alone, this indiviuality dissolves. Then and then alone my friend, does God step forward.

SARWA MANGAL SANSTHA
(HUMAN WELFARE SOCIETY)

" The hands that help are better than the words that pray "

Human Welfare Society, since the date of its establishment in the year 1985, has been tirelessly working for below mentioned aims and objectives. The achievements in respect of these aims and objectives are :

a) These days as we are all aware that the number of untimely deaths of young men who have not even unshouldered their responsibilities is ever on the increase. The Welfare Society is constrained to come to the help of such cases. The society is thus extending aid to 26 such families in cash and kind at presant. The monthly disburstment as aid and relief = Rs 3060-00 and total disbursement upto 31 January 89 = Rs 81300/-

b) The Society has endeavoured to uphold the age-old moral and spiritual values by publishing books and other relevant literatare, which also pin points the social evils and other maladies facing the Society. The amount spent for publications etc. = Rs 4800 so far

c) Aid to riot and fire victums extended so for amounts to Rs 9000/-

d) Aid to Kidney transplant and Cancer patients extended so far by the Society comes to Rs. 3000/-

e) Aid has also been extended to promote the studies of destitute and orphan children. The Society has assisted in the employment of educated destitute children by exerting its influence in various departments to which its members belong. Loan for self-employment etc. given is Rs 3000/-

f) The Sanstha has recommended various destitute students for free private tuitioning to various Professors who have been kind enough to cooperate with us in this noble task.

g) The Society has also extended helping hand both psychologically and materially in marrying destitute girls who were in financial distress.

"For the information of our enrolled members it is recorded that the cash balance with the Sanstha as on 31st January '89 = Rs. 19259.50"

Appeal: The dedicated members in particular and the public in general are requested to join us more zealously in this noble task of Social upliftment and alleviation of human suffering by liberal donations and moral support. The Saving Bank Accont No. 39045 of Punjab National Bank Srinagar is quoted for the purposes of direct deposits.

We congratulate Hindu Baradari on happy Shivratri and request for Liberal Donation for Construction of Temple and Crematorium.

Secretary
Shri Shankar Temple
Shankar Pora/Gulshan Nagar Bye Pass

The Normal Press, Srinagar, Kashmir.